

to be told that there is no rational ground for any one of them to convert another group to its mores (because this seems to imply, although it does not, that their folkways are not better than those of other groups), yet this must be said, for it is true. By experience and science the nations which by name are Christian have reached ways which are better fitted, on the whole, for well living than those of the Mohammedan nations, although this superiority is not by any means so complete and sweeping as current opinion in Christian countries believes. If Christians and Mohammedans come together and argue, they never make the slightest impression on each other. During the crusades, in Andalusia, and in cities of the near East where they live side by side, they have come to peace, mutual respect, and mutual influence. Syncretism begins. There is giving and taking. In Egypt at present the Moslems see the power of the English to carry on industry, commerce, and government, and this observation produces effect on the folkways. That is the chief way in which folkways are modified or borrowed. It was by this process that Greeks and Romans influenced the folkways of barbarians, and that white men have influenced those of negroes, Indians, Poly-nesians, Japanese, etc.

504. Morals and deportment. Different groups and different ages have differed much in the place in the social codes in which certain subjects have been placed; that is, for instance, as to whether the treatment of women by men should be put under morals, or under manners, or under good taste; whether public exhibitions deserved more attention than deportment, etc. For instance: "There is hardly a word, in the instructions of Plu-

tarch, upon schools and schooling, but he alludes  
casually to the  
strange scenes which boys were allowed to witness,  
— criminals  
dressed up with robes and crowns, and presently  
stripped and  
publicly tortured; paintings of subjects so  
objectionable that  
we should carefully explain to the child the  
distinction between  
art as such and art as a vehicle of morals. On the  
other hand,  
deportment was strictly watched : for example, it  
was the rule  
not to use the left hand unless it were to hold  
bread at dinner,  
while other food was taken with the right; to walk  
in the street